The

Non-Subscribing Presbyterian

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Notes of the Month.

Under the title "Thomas Andrews, Shipbuilder," a life of the late Mr. Thomas Andrews, by Mr. Shan F. Bullock, has just been published. The appearance of the book re-opens the wound so recently inflicted on us by the loss of the *Titanic* and of the many brave men and women who were so suddenly and unexpectedly taken beyond the veil. If it were possible to increase the feeling of sympathy which we have all felt towards the Andrews family in their sorrow, the reading of this book would do it. On every page it brings vividly before us the fine life which has been taken from us. In every line we realised anew what a loss Mr. Andrews has been to his relatives, to the North of Ireland, to the whole world. While we feel that our own Church has sustained a tremendous blow, we also have brought home to us the fact that the loss is no mere sectarian or provincial one, but that it affects the whole civilised community.

Though the reading of his life cannot fail to bring a tear to the eye of even the most world-worn and weary, it makes us thankful to God that such an inspiring record has been left to us. Throughout the book the author dwells on the sterling character of the man. It is not the work which he accomplished throughout his strenuous life which impressed those who knew him best. It is not the ability he displayed in completing the gigantic tasks which he undertook which arrests our attention. It is his character which stands out in bold relief, now that he is gone.

* *

Thomas Andrews stood upon the threshold of his life with two points in his favour. He had in him the blood of a distinguished race, and he was the son of his mother. Of the importance of his mother's influence no one who knows Mrs. Andrews can have any doubt. It was by far the strongest factor in the shaping of the man. Added to this was the general atmosphere of the home in which he "learned the difference between right and wrong by example rather than by precept." As we follow him through his apprenticeship and his subsequent work on the Queen's Island, we find the early influences and the home environment bearing fruit. Help and encouragement to those who needed them, fair dealing in every contingency, marked his progress. "Just as a judge . . . . . Straight as a die . . . . . There wasn't a crooked turn in him." What higher tribute could his fellow-workers pay to his memory than that conveyed in such

phrases? "Though Andrews was our master, we loved him to a man" shows what a vein of soft human sympathy ran through his whole being. He had printed on his Christmas card for 1910 the following sentence from Ruskin:—"What we think, or what we know, or what we believe, is in the end of little consequence. The only thing of consequence is what we do." As Mr. Bullock says—"The best doing, always and every day, one knows how that aspiration would appeal to Andrews, good Unitarian that he was: just as one knows how Ruskin, he who made roads and had such burning sympathy always with honest workers, would have appreciated Andrews. "The only thing of consequence is what we do." This was the principle to which he lived up. This was the principle to which he remained steadfast in the hour of death.

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This book should be in the hands of every member of the Non-Subscribing Presbyterian Church. The reading of it will reawaken the loftiest feelings in those whose enthusiasm for the right has been lulled by contact with a world which is too little imbued with the importance of character and conduct. The hearing of it read will kindle in the young aspirations for the straight and true and manly. It will prove a blessing in every home in which it finds a place. Thomas Andrews is not dead, though Mr. Bullock concludes his record with these words:—"So died this noble man. We may hope that he lies, as indeed he might be proud to lie, in the great ship he had helped to fashion." He is not dead, for his spirit lives and pervades the world, lifting it a step upward in its march towards a higher moral and religious plane.

* *

The inhabitants of Comber have been deeply moved by the tragic loss of the *Titanic* and the death of their fellow-townsman under heroic conditions. In public meeting, held on the evening of 30th September, it was resolved to perpetuate the memory of his noble life as an example worthy to transmit to future generations. The memorial is to take the form of a "Thomas Andrews Junior Memorial Hall." The movement is taken up with great heartiness. All the people of Comber feel interested, for all are moved through friendship, sympathy, and admiration to cherish his distinguished memory. They feel that by his blameless, manly, and accomplished life and heroic death he has conferred lasting honour on their town. It was proposed that £5,000 should be raised for the building and its endowment. Towards this sum more than £4,000 has already been promised, without any public appeal, by the voluntary tribute of friends and sympathisers.

THE ORDINATION OF REV. ERNEST HAROLD PICKERING, B.A., IN ALL SOULS' CHURCH, BELFAST.

THE Rev. Ernest Harold Pickering, B.A., the new minister of All Souls' Church, Belfast, was ordained on the evening of Tuesday, the first day of October. The service was held at 6 o'clock, an unusual hour for an ordination. but one that was justified in this instance by the good attendance. The first part of the service was led by the Rev. Percival Godding, lately ordained at Ballyclare, and by the Rev. William H. Drummond, B.A., formerly minister of All Souls. After an anthem —"O Give Thanks unto the Lord"— had been sung by the Choir, Rev. H. J. Rossington, M.A., B.D., of the First Church, Belfast, proceeded with an exposition of Presbyterian Church Order and the usual questions to the minister elect and to the congregation. After the candidate's statement of principles, the ordination prayer was offered up by the Rev. Alexander O. Ashworth. The charge to the minister was given by the Rev. H. Enfield Dowson, B.A., from Gee Cross, near Manchester, whose assistant Mr. Pickering had been for two years previous, and the charge to the congregation by the Rev. G. L. Phelps.

REV. E. H. PICKERING, B.A.

Mr. Godding preached an enlivening sermon, fit to kindle an enthusiasm for worship with joy in the Lord, taking for his text 1 Samuel xvi. 7. Mr. Rossington's remarks were chiefly upon the excellence of the three points secured by Presbyterian Church Order—liberty, equality, and fraternity. Mr. Pickering's address was more in the form of a sermon than one generally expects the statement of a candidate for ordination to be, but it must have answered the purpose of filling his hearers not merely with fair hopes, but with good expectations for the prosperity of the next stage in their Church life and Christian endeavour. Mr. Dowson's charge to the minister, coming from such a venerable friend, and expressive of gladness of heart for his own fifty years in the ministry, and full, moreover, of clear, practical advice, must have quickened the desire of Mr. Pickering to begin his charge ; at the same time, it must have been an encouragement to the congregation as bearing testimony to the confidence that the senior felt in the ability and will of his ex-assistant. Mr. Phelps began by saying it would have been much easier to have addressed the absentees, as his purpose was to plead with all to attend their Church, and to do so, not with the desire to be entertained and not in a spirit of criticism, but with the one aim and in the one spirit of people assembled for public worship.

EXPOSITION OF PRESBYTERIAN CHURCH ORDER.

By Rev. H. J. Rossington, M.A., B.D.

In the course of his address, Mr. Rossington said that Presbyterian Church Order had much to say for itself. It had proved by its long unbroken descent its increasing usefulness and had won recognition of its fitness to further the end for which it had been instituted. That which made it fitting was that it secured liberty, equality, and fraternity, the three essentials for every institution which united those who had common needs and common ends to bring about. Every member of the Non-Subscribing Church desired and demanded liberty for the individual in his own Church, and likewise liberty for individual congregations. The Presbytery was present on that night, not to inaugurate, but merely to constitute, for them the ministry of the man who had been freely chosen by the congregation itself to be their new minister. The Presbytery had no power to interfere, to hinder, but only to make sure of, congregational liberty ; it brought liberty and made it possible.

Presbyterian Church Order also gave equality to minister and congregation. It recognised no difference between the minister and any other member of the congregation ; there was perfect equality between the minister, who was merely distinguished as the preaching elder and the ordinary lay elder. The minister was an elder better qualified to attend to one side of Church life, just as there was another side to which the lay elders were better qualified to give attention, but still they were perfectly equal. Moreover, several congregations with like ends and of the same spirit, worked together, but their representatives were all equal. No minister, as being the minister of a particular congregation, was of higher

status than another, and no lay elder was of a lower status than any minister or than any other lay elder. The congregations were grouped together into presbyteries, but all the presbyteries were equal as sections of the one Church that emphasised liberty and equality: so there was perfect equality for all representatives, first in the Presbytery, and secondly in the General Synod of the Church. In all these stages of representation there was an atmosphere of liberty and equality ensuring the possibility of growth and development. As a Christian association, it likewise emphasised the fact of spiritual equality—all being equal before God. Thus the spirit of fraternity was ensured for all members of the Church.

Presbyterian Church Order brought together those who needed liberty, equality, and fraternity. Could there be any Church in which there was a higher, nobler, more stimulating atmosphere in which to bring about God's purposes for mankind?

Statement by Rev. E. H. Pickering, B.A.

It is with a grateful heart that I commence my ministry among you. One cause for my gratitude is that this Church which is to be the centre of my labours does not stand separate and alone, but is a member of a larger Church, which includes in its fellowship all those Churches in Ireland whose object is to worship God and serve mankind in the Christ-spirit of love and faith and liberty. Such a fellowship broadens one's sympathies, increases one's opportunities, and enlarges one's abilities. I look forward to a most happy association with all the Churches in our communion (and with those outside, if they are willing to recognise that we all have one common purpose and serve one common Lord), and expect great help from my ministerial brethren in the common work we all have undertaken of being ministers of God that do His pleasure.

Another cause for my gratitude is that this particular Church should have called me. In view of the brave way in which its members have encountered the troubled waters of adversity during the past few years, overcoming many troubles that would have overwhelmed most Churches, I look confidently forward to a most useful time with you. I will do my best to be worthy of the divine blessing and your loyalty, striving with my whole heart to be God's minister and your friend. When I look around on this beautiful Church, built by your labours, I am not surprised at your loyalty. For genuine beauty appeals to all that is best in man and makes him its willing servant.

But this beauty is, or should be, the symbol of a still greater beauty, the beauty of holiness. Unlike earthly beauty, which often only makes its appeal to those who are cultured enough to appreciate it for its own sake, the beauty of holiness is for all sorts and conditions of men. If its eternal glory shines from these walls and ascend from your hearts, then no more fitting place than this lovely church could be found as a centre of worship. "All souls are mine" is the motto over the door of this church. I appeal to you then, my dear people, to use your church in the service of holy beauty. The essence of such beauty is that it cannot be purchased with a great price, but give itself freely to all those whose hearts are open at all times to receive, and whose hands are ever ready to express it. It realises itself in every noble and generous deed, every pure thought, every divine aspiration.

This beauty of holiness then cannot be limited to a few. It is open to all. I recall the story of Jacob's ladder. In this story of one of the most wonderful revelations of Holy Beauty ever made, it is significant that he who received it was no priest or saint, but sinful Jacob fleeing from the righteous indignation of the brother he had deceived and robbed. The religion in this story is graciously human, placing no barrier between God and man, but assuring even the most sinful that God has a work for him to do, and is ready to lavish on him his richest spiritual treasures. As the old lawgiver of

Israel asserts, the word of God, which is the beauty of holiness, "is not too hard for thee, neither is it far off. It is not in heaven that thou shouldst say, who shall go up for us to heaven and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

This beauty is for all to achieve. It is for ministers and congregation together to love and serve. For, in our free religious faith, there is no difference of kind between minister and congregation: but the beauty of God's word is revealed to, and the worth of our faith is proved by, each and every one. We all must work together to shed the light of Holy beauty all around.

"Ye are the light of the world" was spoken to you as much as to me. Our united hopes and activities should shed a light that would penetrate directly into all cases of social wrong and human suffering, and transform the world by the beauty of its purity and strength. Our faith should know no limitations. If each of us were a true light we could do much. All together, we could remove mountains.

As I sat one evening a short time ago in a boat on Lake Derwentwater I beheld the solid mountains transfigured into aery and luminous shapes by the warm clear glow of the setting sun. The whole world seemed to become one. Hard lines and rigid barriers were done away, and sky, mountains, lake, and we who sailed thereon, were taken up into a sweet and refreshing oneness, held together by the evening light. And then I felt the presence of Him "in whom all things live and move and have their being," "whose dwelling is the light of setting suns," and my heart cried, "Thou, O God, art the light of the world! Without Thee all would be darkness, life would be empty, love and energy would not exist, we should not be. We depend on Thee for everything. Thou art our life, our love, our strength, our hope. Thou it was who didst say in the beginning 'let there be light.' Thou it was who didst send Thy Son to tell us 'Ye are the light of the world.'" God, the supreme light, has given us our all; most chiefly, He has given us His light. It is then our simple duty to keep that light burning clearly and purely all our days, until everything is full of light, and the God, in and above us, has redeemed the world. This is to worship the Lord in the beauty of holiness; and this, with God's help, shall be the keynote of my ministry here.

Ordination Prayer.

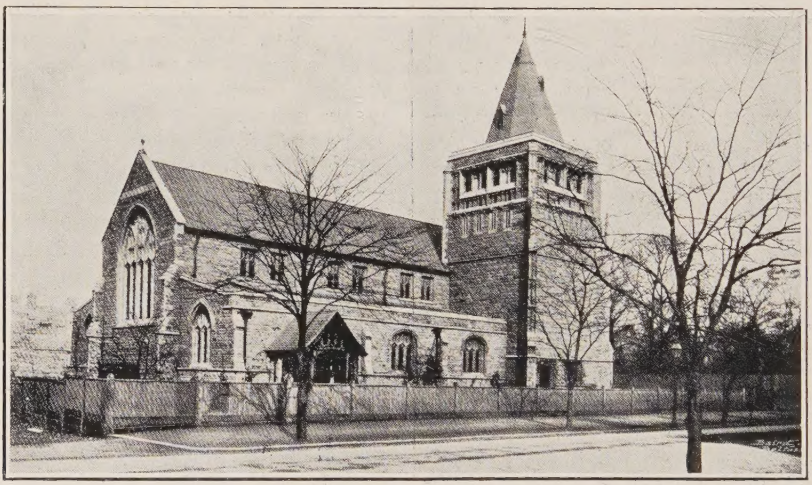
By Rev. A. O. Ashworth.

God, our Father, we thank Thee, and we rejoice that the succession of Prophets and Seers—Thy spokesmen to the human race—has never failed, that when the world seems overwhelmed with evil, and the foundations of right and justice seem shaken, then the power of Thy truth is more clearly seen, and then Thy true prophets make their voices heard the more.

To-day we thank Thee and rejoice especially that the glorious Gospel of Jesus Christ has won another advocate, and that this our strong brother is willing here to offer all the powers with which he is so richly endowed for the spread of Thy kingdom in the hearts of men. We ask Thy blessing upon his unreserved consecration of his life to the service of truth and religion, and his devotion of himself to every means of advancing the welfare of those who come within the reach of his influence. Make we pray Thee his influence for good, powerful and far-reaching. He lives in a trying day, when the spirit of change marks these times and has penetrated the Churches and shaken the old stability of the Christian ministry. Prepare him for the worst, and fill his heart with undying hope for the best. Help him to cherish the virtues of his holy office, and give him a firm, manly, and self-denying spirit. We pray Thee to build up within him an undaunted courage, great energy of purpose, an iron strength of principle

and loftiness of sentiment that he may "be strong in the Lord and in the power of his might." Help him never to forget the greatness of his office. Let not its humble exterior or the opinion of the world or the worldly ever hide from him or cause him to forget its unspeakable dignity. Give him true moral bravery that he may fear no man, high or low, rich or poor, taught or untaught, and that he may "honour all men," love all men, but fear none. Help him to speak the great truths of Christianity frankly, strongly, boldly. May he never seek to propitiate passion or prejudice by compromise or concession. May he always preach with zeal, but let his zeal be full of kindness. May love of men kindle the true fire within his breast and keep it burning there, and so may he win many souls to righteousness and Thy high service, who else were cold and indifferent to the sense of religion, and what is best. May he never lose faith in the everlasting truths of Christ's Gospel, and always remember, should he have ever so few to sympathise. that truth is mightier than error or prejudice or passion.

Touch his tongue, we beseech Thee, with the deep and abiding fervour of true eloquence and inspiration, and sweeten his lips for the consolation of the sick, the distressed, and the afflicted. May those who come to worship in this sacred place in increasing numbers feel that he is a dispenser of holy things and holy thoughts and aspirations, of which he has possessed himself by continuous communion with all the holy men of every age, and most of all by daily communing of his soul with Jesus and with Thee. And whether men will hear him or forbear, keep him, O God, near to Thyself, and make him strong and valiant for Thy service, a good soldier of Christ, which needeth not to be ashamed. And may old men and little children, and everyone alike, as the coming days and years go by and he grows aged in Thy service, learn to love him dearly with purest and ever regaining affection for his works' sake. AMEN.



ALL SOULS' CHURCH, Elmwood Avenue, Belfast

CHARGE TO MINISTER.

By Rev. H. Enfield Dowson, B.A.

The ministry of Christ, my young brother, on which you now enter for the first time in a Church of your very own, is the noblest of earthly callings. You are straining your eyes into the future this night with many a devout prayer to God that you may be able to do worthy service in it; and *our* prayers join with you in this solemn

hour of your dedication to it in this fair temple of the All-holy, to whose ministry you are called. As I join in this consecration of your young life to your sacred duties to your people here, I remember a similar night half-a-century ago, when I was inducted by the Rev. William Gaskell into the co-pastorship with the Rev. Samuel Bache of the Church of the Messiah at Birmingham. Would to God that I could go back up the streams of time and stand with you at the opening, instead of standing, as I do now, almost at the closing of my ministry. I remember the high ideals that then rose before me and the enthusiastic hopes that shone upon me. Alas! how many of them remain unfulfilled! But in my old age—although I would that I could, like you, be at the beginning of life, that I might live it much better—I bear my testimony, with unutterable thanksgiving, to the beauty and the glory of the ministry to which I have been permitted to give the half-century. It has brought with it to me privileges and opportunities and joys innumerable. All these lie before you, my dear young brother. To use them, to avail yourself of them, to share all that they can bring you depends on yourself; and from what I know of you, you have the powers and the will and the self-devotion to realise many of the ideals they set before you in no small measure. You will not reach them. As you approach them they will escape you. As the mountain climber, toiling up from the valley, sees above him what looks like the summit, only discovers when he reaches it another soaring above it, and then again another and another, so the minister of God attains maybe some of his early ideals, which with short sight he sets before himself, but the very glory of his ministry is that as he reaches each goal that he sets before himself it does but lead him on to new ones with the larger and loftier vision that has come to him. He has not attained; he has not apprehended. "Excelsior" is the deathless cry of his ever-expanding soul. In the two short years of your curacy with me, my dear young friend, I have seen this development in you, and the entrance to which it has led you upon new and higher tasks with an earnestness, energy, and courage that are full of rich promise in your ministry here. We ministers vary as much as men themselves. No two of us are alike, and we cannot lay down any hard and fast line for ministers' guidance as they enter on their work of life. Some are students to the manner born; passing from college, they keep up the student habit, till they may become among the leaders of thought and exercise influence far beyond the walls of their own Churches. That is a great thing, and those who have the faculty in them to rise to it hear a call to which it is their duty to listen. From my acquaintance with your college career, with your power of unity and stimulating thought, you, my brother, need not be without hope of putting your studies to good account, if you continue to pursue them in the future as in the past. That may be your "métier." Other ministers are more of the practical turn, having in them the making of secretaries, administrators, and committeemen; they are led into business, local, and general in the denominations. It is not the highest form of service; but if it is their natural line they will do right to follow it. It is a kind of work that has to be done; and if in carrying the hod, rather than building the temple, even the humblest labour faithfully done, is worth its salt. Then there is another call to the ministry of practical turn: it is that of extra-denominational activity in the great world outside, in the great realm into which public spirit draws him. Here again the man who hears this call, prompting him to take up philanthropic labours and social and political reform, is acting as a true minister of God if he obeys it. For in our view a minister is no member of an ecclesiastical class apart, no priest, but just a man among men, a citizen among citizens; and ministers, with a special aptitude in this direction, may be doing the most good in the world by making this one of their endeavours. But I speak to you, my young brother, a word—not

so much because I think you need the caution, but because I fear I have set you a dangerous example—I speak all the more strongly a word of advice, and it is this. Whether you are of the manner born to be a student minister, as I think you are, or a practical minister, carrying, as I have done, a denominational hod, or a social or political referee in leading the community at large, never forget that your duty, first and foremost, is to your own people. "Charity," we say "begins at home." Nothing stands between a man and his own home. Neglect his duty there, and he stands condemned. To a minister, his own Church, as this is your's from thisday, my brother, stands next to his home. Any outside work that you take to, if injuring the giving of any time that should be given to other things, to sacrifice it for anything beside, is to do it a great wrong. I don't wish to exaggerate. I should be indeed an awful example if I meant that in my opinion a minister may be wrong in even giving time and labour outside his Church. "All work and no play makes Jack a dull boy." All work in one groove year in year out is exhausting and deadening. It breaks a man down. Every one should at least have one hobby. But this hobby must not find him too often in the saddle. Beware of that, even in your studies. If a minister, above all (and here I plead guilty), has a political turn, he must remember that if he seeks that field it is full of pitfalls, that he must carry the spirit of Christ into it as truly as into his Church, and that no word should ever proceed from his lips in his pulpit into which a suspicion of "party" enters. I don't, my brother, think that you will ever forget that there is no "replying" to the pulpit, nor do I fear that in Belfast to-day you will have any temptation to preach Home Rule sermons, or even to come out into the open on the subject on a week day. I don't mean to touch the question with a pair of tongs. From this day of your installation into the pulpit here, far above and before everything else in life, will stand your duty as minister of this beautiful Church. It is that in which all the devotion you can give to it is demanded of you. I know well you will give it your best in the pulpit. You have done so at Gee Cross, and your work there all round has been untiring. It has won for you an affection and esteem wonderfully displayed on Saturday and Sunday last. The parting was well made. You there did, I think, your greatest work among our young people, establishing our Guild and holding your Preparation Class for the entrance of its members into the Church. You were zealous for the future of our people, which is in the hands of the young. This is the most vital thing a minister can do, and your doing it in my chapel filled the pews with our young folks on Sunday nights and left us stronger for the coming time. Our thanks we gave you ere you left us. Last, but not least, you fulfilled with unfailing devotion your pastoral duties in visiting the sick, administering the poor's purse, comforting the sorrowing. Of this I speak with a full heart when I say as the richest fruit of my half-century's experience in the ministry, that, before all things else, in it stands the pastoral relations. I spoke in opening of the privilege I have enjoyed in my long life in the ministry. The greatest by far was that of being admitted, as we pastors are, into our people's homes at the house, where hearts are touched to their depths, where the new-born babe lies in mother's arms, where the marriage bell is ringing, where the watcher stands by the dying bed, where the last sad service is held by the open grave. Then it is that eye meets eye and hand is grasped in hand in true earnestness and friendships are formed dearer than life and stronger than death. Then as we gaze together into the awful eternity into which a loved one has been taken, faith is new-born in us—minister and people. It is this personal touch between soul and soul that is ever the best inspiration for the minister in true speech, and if he speaks as friend to friend it does more than all eloquence and learning to carry the word spoken home to those

who hear. Whatever you are, or are not, my brother, be the friend of your people, and your ministry will be doubly blessed, blessing him who gives and him who takes.

Charge to the Congregation.

By Rev. G. L. Phelps.

We are met to ordain the new minister of this congregation. This service is chiefly one of dedication and consecration for him, but it also marks the beginning of a new page in your history; it is fitting, therefore, that your new minister should be reminded of the sacredness of his calling and of the duties it involves, and that the congregation also should be reminded of a calling as sacred and duties as urgent Hence it is that the charge to the congregation forms part of the ordination service.

The charge to the *congregation*! The charge to those who *congregate*, those who flock together. How much easier it would be to deliver a charge to those who do *not* congregate. Were that my task I would speak first and foremost of the duty and the privilege of congregating; I would speak with all the fervour and force at my command of "the sense sublime of something far more deeply interfused," which can be felt not only amid the splendours of nature, but also when the cares and worries of business are laid aside and men and women seek communion with each other and with their God; I would tell of

> that blessed mood,
> In which the burden of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world,
> Is lightened

the mood which is ours when we assemble and meet together to worship the Father in spirit and in truth; and I would also seize the opportunity of impressing upon you this fact, not only is the worship more effective, but the preaching is with more power when the vacant places are few. If to the grandeur and gladsomeness of our message there were added the enthusiasm and inspiration of a good attendance at our services I sometimes think that we should produce the greatest preachers in Christendom. But congregations, those who *do* congregate, are a long-suffering race, and are too often lectured for the sins of the absent; so I will forbear.

Why do we build and support churches, and congregate in them? For the worship of God. Because we confess with St. Augustine "Thou dost prompt us thereto, making it a joy to praise Thee; for Thou hast created us unto Thyself, and our heart finds no rest until it rests in Thee." Churches only fulfil their proper function when they satisfy the needs and necessities of our spiritual life, when, in a world in which joy and sorrow, hope and fear, aspirations and temptations, sunshine and shadow are so intermingled, and the way is not always straight and the purpose not always apparent, they bear witness of Divine things and give us heart and hope for the duties of every day. The first duty of the congregation is to remember *why* they congregate. Come in a worshipful spirit, join with heartiness in the praise and the prayers. You do not pay the choir and the minister to praise God for you and to pray instead of you. They are here to help to make the praise and prayer more effective, they should not worship *for* you, but *with* you. Nor do you come to Church primarily to hear a sermon, much less to hear a lecture on literature, philosophy, or sociology. The sermon is a part of the worship, it is the minister's opportunity to speak of temporal things in their eternal relations, to remind you of noble examples, lofty ideals, and sacred duties. Come then, not with critical keenness as to a lecture room, but with reverent receptiveness as to a sacred shrine. I do not mean that you should regard your minister as above criticism or contradiction. Every sermon he preaches will be open to criticism and will find no severer critic than himself; but for the reverent mind and the understanding heart there will always be something to help and to heal. It is the critical temper of the congregation more often than any fault in the

minister that lays our services open to the charge of being cold and unfruitful. Remedy that defect, let there be an atmosphere of fervent devotion as well as sincere truth-seeking; come as children of the living God, seeking to know and to do His good pleasure, and the words of the Apostle will be fulfilled even among you, "if there come in one unbelieving or unlearned he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

If the first duty of the congregation is to remember why they congregate, the second is to remember why they congregate apart from so many of their fellow-Christians. It is not from any wish to be sectarians. We would willingly join hands with all who seek to establish the kingdom of God upon earth. The barriers are not of our raising who are willing and anxious to keep the unity of the spirit in the bond of peace. We have been ejected because we desire the unity of the spirit, while other Churches have demanded uniformity of belief. Our fathers in the faith suffered and fought to maintain to the full the freedom with which Christ set us free. They were ready to endure persecution and ostracism rather than relinquish the right or forego the duty of private judgment. We are justly proud of our fine traditions in the sacred cause of civil and religious liberty; we honour the brave and true men who well nigh 200 years ago formed the Presbytery of Antrim on the basis of Non-Subscription and were ejected from the General Assembly of Presbyterians for refusing to be bound or to bind by creeds or confessions. Ours is a splendid heritage, in an age in which scientific advance has increased the demand for strict veracity our little Church alone in Christendom is under no obligation to twist and turn the truth to fit it in with ancient forms. Let us see to it that we are not again entangled in a yoke of bondage. Do not deny to your minister the freedom which you prize and which is your *raison d'etre* as a congregation. You do not ask him to subscribe to any written statement of belief, be careful that you do not set up an unwritten creed to which he must conform. What you do demand of him, and what I doubt not he demands of himself, is that he keeps his mind "still open on the Godward side," that he speaks the truth as he sees it, that in all he says and does he is actuated only by the desire to further God's good purposes, and that he is one with you in the fellowship pledged to render the utmost to the Highest. You are a Non-Subscribing Congregation; no theological fetters are put on either minister or members; but your freedom is not limited to theology. You are free to cherish your own convictions in social and political as well as theological matters; you must not grudge your minister the same freedom. We live in times of great political agitation, questions of grave import about which good men and true may well differ stir us to the depths; we feel strongly, and do right to feel strongly, on matters affecting the well-being of the community, but we have no right to make our Church the tool of any political party. Here there is no political test, as there is no theological test. We are Protestants of the Protestants in our hatred of sacerdotalism. We object most strongly to the priest dictating to the people in politics; let us see to it that the people do not dictate to the ministers. Great harm will be done to the Church, and no good to the political cause, whenever and wherever the Church fails to rise above political differences.

One other word I have to say. You are members of the Non-Subscribing Presbyterian Church of Ireland. Recall our glorious history; be mindful of our present obligations and opportunities. While we are proud of the past, and are glad to claim as our spiritual forebears those who at a great price won for us our liberty, let us not be content to live on their good reputation. There is yet much for us to do. We have a message to deliver, and the age in which we live presents special opportunities and obligations for our little

group of Churches. An ever-increasing multitude is crying out for a rational faith, for a religion expressed in terms acceptable to twentieth-century thought and feeling. We cannot hope to successfully accomplish our great task while each little unit goes on its way without the sense of comradeship or the advantages of co-operation. We are members one of another, we have need of each other. In our newly-organised Church we have the machinery complete for effectual co-operation. Give of your thought, your time, your money to strengthen the Church as a whole. I know there is a feeling abroad in these days that the day of denominationalism is past, that we should work for the Church Universal, but as it is true that

> That man's the Cosmopolite
> Who loves his native country best,

so he best serves the Church Universal who is most loyal to his denomination. We should always have before us as our ideal

> To build the Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man,

but where shall we find a Church with so much of that ideal in it as our own, with its open trust and unfettered membership, linked in purpose and in spirit with the great and good of all ages, yet not tethered to outworn creeds or archaic confessions of faith? Let this united Church of ours have more than a nominal unity, let each individual Church in it take interest and part in its business, let the strong help the weak, and all have a more intense feeling of brotherhood. We rejoice with you to-day in that you have once more a settled minister; we rejoice to think that he is worthy of his many excellent and able predecessors; we wish you and him God-speed in your work and your worship, and we trust that we shall find in you zealous, goodhearted, steadfast fellow-workers and comrades in the cause which should be very dear to us all as members of the Non-Subscribing Presbyterian Church of Ireland.

Welcome Meeting in Rosemary Hall.

At eight o'clock there was a pleasant welcome meeting for the new minister and his wife in Rosemary Hall. After tea, the chair was taken by Mr. J. F. Mulligan. He said he hoped Mr. and Mrs. Pickering would find out before long that they were working amidst people with warm hearts and cordial sympathy, and that they and the Church were entering upon a long period of happy unity. He wished also to give a hearty welcome to the other ministers of the denomination, especially to Mr. Enfield Dowson, who, he understood, was looked up to as a bishop of the Non-Subscribing Church in England, and to Rev. W. H. Drummond, a former minister of their own. The Committee were gratified to see such a good attendance, notwithstanding that the meeting had been arranged at a rather inconvenient hour.

Mr. Drummond, who had been asked to speak next, as he had to cross that same night to England, said they were not there to listen to speeches, but to take part in a social meeting—the purpose for which Rosemary Hall had been built; yet he felt it was not inappropriate for him to be allowed to follow Mr. Mulligan with a few words to his old friends upon that occasion, as there were few who had such a long-standing connection with the Second Congregation as he had through family traditions, so that he wished to have some small part in the welcome to their new minister. It was difficult for him to come there that night without feeling as if he were still their minister himself, and he hoped he would always feel as if he were one of their ministers; the associations the congregation had for him were of the sort that go through a man's life and never die. He could speak to Mr. Pickering out of a full heart and assure him that as minister of All Souls' he would experience immense loyalty and inexhaustible sympathy. Few congregations could equal the kindness, sympathy, and patience which had been accorded to himself. Mr. Pickering, he said, had a good student's record; he had been one of his father's students, and afterwards

junior minister with Mr. Dowson—one of the most successful of "parish priests"—from whom Mr. Pickering must have learned a great many lessons not to be gained from college. He wished that the new minister and his wife might experience the same affection and sympathy and trust that had been given to himself and Mrs. Drummond, and he hoped Mr. Pickering would be sensible of the immense privilege of ministering in his own Church, the most beautiful in their fellowship.

The Chairman stated that several letters of apology had been received, among which was one from Rev. E. I. Fripp, which, being of special interest, was read aloud by the Secretary, Mr. Hugh Erskine.

Mr. Dowson, being called upon, said he wanted to help the congregation to know what a fine young man they had chosen for their minister—one possessed of grit, courage, and both mental and physical vigour—a real man whom they would learn to love, honour, and respect. Mr. Fripp had expressed in his letter the hope that All Souls' would soon turn Mr. and Mrs. Pickering into as good an Irishman as he was himself; as for Mrs. Pickering, he (Mr. Dowson) did not know how long it would take to turn her into an Irishman, but he was sure she would win her way into their affections. He went on to say that people often asked what was the best method to adopt to make a flourishing Church, but what was wanted was real worship: no method would do it. Real worship was what Mr. Pickering would help them to get, and he was sure he would make a Sunday School and bring their sons and daughters into the Church and make them smile under the blessing of God.

Mr. Rossington, who said he had a claim to speak from that platform, as he considered himself in the line of Apostolic succession, having been for some months appointed in the customary manner as the minister to take charge of the Church during the vacancy of its pulpit, spoke a few words to Mr. Pickering on behalf of his fellow-ministers of the district, assuring him that a very brotherly spirit, the best of good feeling, and a comradeship, characterised by a desire to help, prevailed among them, and that he would receive a welcome from them both real and hearty.

The Chairman now called upon Mr. Pickering himself to speak. He said he did not feel fit to speak much, having had a rather exhausting week-end at Gee Cross, where he had been greatly affected by the wonderful expression of regret at his departure. The sorrow of the people over there had made him very happy. Many of them said they were coming over to Belfast for an outing next year. He told his new friends that now they had got him they would have to put up with him. He thought it a more serious matter for them than for him, because it would be easier for a minister to change his congregation than for a congregation to change its minister. But he besought them to make allowances for him and his wife, though he spoke more for himself than for her, because they could only do their best. He did hold his calling in very high esteem. He hoped they would not make his molehills of faults into mountains of crimes, and that they would not make the minister their scape-goat if any difficulties arose. He and his wife were very glad to come to them, and looked forward to a very happy time. He had been sorry to leave the Sunday School at Gee Cross, and asked them to make one for him now. There was another thing he wanted to ask them to do for him: he understood that the evening congregation was made up mostly of strangers, but it must have fallen off, and he could not expect a very great attendance just now; he would ask the morning attenders for a short time to become "twicers" to encourage the strangers, and then when the latter had got into the way of coming he would forgive his own members for becoming "oncers" once again. He thanked all who had spoken kind words on that evening, especially Mr. Dowson, although of course the good things he had said of him were not true.

During the evening music and songs were given by the following ladies and gentlemen :—Miss Woods, Miss Bell, Miss Grace Bruce, Mr. M'Kendry, Mr. Thomas Corbet, and Mr. Core, the accompaniments being played by Miss Bruce and by Mr. Drew Birch, the Organist of the Church.

Obituary.

MRS. ADRAIN.

On October 5th the second anniversary of the death of Mr. James Adrain, of Templecorran House, Ballycarry, his widow passed on to her well-earned rest. Mrs. Adrain was the last of one of the most respectable and respected families in Kilwaughter, the Eatons—respected for vigour of intellect and that cultured restraint and consideration for the feelings of others which distinguish the true lady or gentleman of all ranks and conditions of society. She was the first person baptised by the late Rev. Classon Porter on taking charge of the Larne Congregation, and appropriately bore his surname, her own full maiden name being Jemima Porter Eaton. As wife, mother, and friend, she was distinguished by affectionate loyalty, kindly thoughtfulness, and warm sympathy. On the second anniversary of her husband's interment in Raloo Cemetery, her remains were also laid to rest beside his and those of a daughter, who passed away only seven days later than Mr. Adrain in 1910. A touching service was conducted in Templecorran House by her minister, Rev. W. G. Marsden, and at the graveside by her former minister, Rev. James Kennedy, of Larne, who sorrows for one whose affectionate friendliness never failed him. Mrs. Adrain leaves one daughter and one son, Dr. James Adrain, of Larne.

MRS. W. T. HAMILTON.

We regret to announce the death of this lady, the beloved wife of W. T. Hamilton, Esq., of Lennoxvale, Belfast, which took place on Wednesday, October 9th, at Margaret Square, Newry. With Mr. Hamilton she had gone on the previous Saturday to spend the week-end with her only surviving sister, Mrs. Warnock, and arrived in apparently good health and spirits. During the night she was seized with illness, which, though at first was not considered serious, speedily developed into acute pneumonia, and, despite the best medical skill and careful nursing, she passed peacefully to rest on the following Wednesday afternoon. Mrs. Hamilton was a member of a family long associated with the Banbridge Congregation, being the youngest daughter of the late Mr. Christopher M'Caw, of Ballykelly, Banbridge, and sister of the late Mr. John Robert M'Caw, J.P., of the same address. For many years both Mr. and Mrs. Hamilton have been devoted members of the First Presbyterian Church, Belfast. The funeral took place on Saturday, October 12th, at the City Cemetery, Belfast, the Rev. H. J. Rossington, M.A., B.D., officiating at the graveside. The Rev. George J. Slipper held a short service at the house before the remains were removed to Belfast. The deepest sympathy is extended to Mr. Hamilton in his great sorrow and loss, as well as to Mrs. Warnock and the other members of the family.

Reports.

Ballyhemlin.—The Harvest Thanksgiving Service was held on the afternoon of Sunday, October 6th. Preacher, the Rev. John Barron. Subject : "A Harvest Home of Light." The Meeting House was crowded to overflowing. The New Hymnal, as suggested by the Synod's Committee, has been adopted here.

Banbridge.—Harvest Thanksgiving Services were held on Sunday, October 13th, morning and evening. The Church was tastefully decorated with an abundant supply of corn, fruit, and flowers. The preacher at both services was the Rev. George J. Slipper, and there were large congregations. The Choir, under the direction of Miss Dornan, who presided at the organ

rendered two anthems, "Seek ye the Lord" (Roberts), and "Fear not, O Lord" (Caleb Simper). The solo parts were sung by Miss Shanks (soprano) and Messrs. J. Mooney (tenor) and G. H. Simms (bass).

Cairncastle.—On Sunday, the 6th October, a Harvest Service was held at the Old Meeting House at 4 o'clock in the afternoon, the minister for the occasion being the Rev. Percival Godding, of Ballyclare. As in several past years, a number of friends from the Larne Congregation drove out for the service, some of them rendering most acceptable assistance in the Choir, whilst the playing of Mr. Holmes, their own Organist, was highly appreciated. The church was decorated with corn and flowers and fruit, a striking feature being an abundance of beautiful red and pink roses.

Crumlin.—On Sunday, the 13th October, our church was tastefully decorated with goodly samples of this year's produce of the soil. It was the occasion of our Annual Harvest Thanksgiving Services. The inclement weather that prevailed for the greater part of the summer had given rise to many an expression of dark foreboding; nevertheless, an abundant harvest was garnered under the favourable conditions of this year's sunny autumn, and large and cheerful congregations assembled at our church to give expression to the lofty desire of expressing thanks to the Giver of All. They were led in praise and prayer by Rev. Alfred Turner, of Templepatrick, who preached appropriate sermons morning and evening.

Downpatrick. — Downpatrick First Presbyterian Non-Subscribing Church held Harvest Thanksgiving Services on Sunday, 13th Oct. Rev. E. Savell Hicks, M.A., of Dublin, was the preacher, and his eloquence made a great impression on those present. The church was beautifully decorated with evergreens, flowers, and fruit. There was a very large congregation in the evening, the various Protestant Churches in the town being well represented. A return visit from Mr. Hicks would be most acceptable.

Holywood.—On Sunday, October 20th, and Monday, October 21st, Harvest Thanksgiving Services were held at the First Presbyterian Church. The services on Sunday were conducted by the Rev. G. L. Phelps, and on Monday the address was given by the Rev. E. H. Pickering, B.A., of All Souls', Belfast. The decorations were very effective, and the handsome new pulpit cloth, used for the first time, was much admired. At the Sunday Services two anthems were rendered by the choir, "Bless Thou the Lord" (Martin) and "O clap your hands together" (Turner). Monday evening we were again favoured with the assistance of Mr. J. H. MacBratney, Organist of Lisburn Cathedral, and other friends, and Simper's Cantata, "A Joyful Thanksgiving," was given. The solos were sung by Miss Mary Greenfield, Miss Murphy, Mr. James Shannon, and Mr. J. Hill. There were good congregations at all the services, and the greatest credit is due to Mr. W. J. Harvey, Organist and Choirmaster, whose untiring labours were crowned with the success they deserved.

Killinchy. — Harvest Thanksgiving Services were held on Sunday, September 29th, and Monday evening, the 30th. The Rev. G. Leonard Phelps, of Holywood, was the preacher on the Sunday, at 12 and 6. The congregation were pleased to have Mr. Phelps among them, this being his first appearance in their pulpit. His services were much appreciated by large audiences. The morning congregation was very good, and the evening, largely augmented by outsiders and our co-religionists of other congregations, among whom we were delighted to observe the Rev. Matthew Watkins and a brake-load of his members from Moneyrea. The young people had tastefully decorated the Church with the products of the year. The corn and fruit were the choicest of their kind, and the flowers abundant and in rich variety. The scene typified an abundant harvest, as is necessarily the case when willing hands and loving hearts were engaged in arranging the good gifts of God. Special hymns and anthems were sung, the music being

heartily appreciated. The service on Monday evening was well attended, the Rev. D. J. Williams being the preacher. The collections for the three services amounted to well over £7. Thus may the services of all willing workers be rewarded.

Moira.—Harvest Thanksgiving Services were held here on Sunday, 20th October. The morning service was conducted by the Rev. Wm. Weatherall, and that in the evening by the Rev. S. Evans Bowen (Crumlin) with very pleasing results, when the uncertainty of the weather conditions were taken into consideration, combined with the fact that many surrounding Churches were also holding similar services at the same time. Over 200 people were present at the evening service, the musical arrangements being under the direction of Mr. Ernest Worth (Belfast), and Miss Cooksey (Belfast) rendered "Lead, Kindly Light" and "Rest in the Lord" as solos. The younger members of the congregation showed a praiseworthy perseverance in the delightful occupation of arranging tastefully the abundance of flowers and fruits sent us. The collections were satisfactory, and exceeded the amount received on previous occasions.

MARRIAGE.

PHELPS—M'CAMMON—On October 23rd, at the First Presbyterian Church, Rosemary Street, Belfast, by the Rev. S. H. Mellone, M.A., D.Sc.; the Rev. George Leonard Phelps, of Holywood, Co. Down, son of George Phelps, Cardiff, to Jane Hill, daughter of the late Rev. Francis M'Cammon, of Banbridge, and Mrs. M'Cammon, of Holywood.

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